

Latin Texts on Islam in a Manuscript at Yale University

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Abstract

A manuscript datable to the second half of the fifteenth century currently held at the Beinecke Library at Yale University contains in its first 59 folios an interesting group of texts relating to Islam, including: (a) a selection of verses from Robert of Ketton's Latin translation of the Qur'ān, along with some primitive glosses; (b) the treatise *Contra legem sarracenorum*, by Riccoldo da Monte di Croce; and (c) an abridged and incomplete version of Peter of Toledo's Latin translation of the *Risālat al-Kindī*. This little-known manuscript is relatively unimportant in terms of establishing critical texts of the works it contains. However, it does provide a good example of how fifteenth-century intellectuals proceeded when they wanted to familiarize themselves with Islam. This study will compare the arrangement of the texts in the Yale codex with other manuscripts of the *Corpus Islamolatinum* in order to arrive at a hypothesis regarding the context in which the manuscript was composed as well as its purpose.

1. Preliminary comments

This chapter deals with a little-known manuscript containing, in addition to other works, some material that comes from the *Corpus Islamolatinum*—the body of texts commissioned by Peter the Venerable and produced in Hispania during the twelfth century, which included translations of the Qur'ān and other texts belonging to the Islamic tradition, as well as early anti-Islamic polemical literature.

The manuscript in question is number 979 in Yale's Beinecke Library. It is a paper codex of rather small size (77 pages, 210 x 145 mm), lacking decoration and written by a single hand in humanist minuscule. Its state of conservation is relatively good, though the first four folios have suffered minor damage. It is from northern Italy and can be dated to the second half of the fifteenth century.² Its contents are the following:

1. This study was undertaken as part of FFI2015-63659-C2-1-P, MINECO-FEDER, EU, and 2017 SGR 1787 at the Autonomous University of Barcelona, whose principal investigator is Cándida Ferrero Hernández.
2. This information comes from the catalogue of the Beinecke Library: [<https://orbis.library.yale.edu/vwebv/holdingsInfo?bibId=9892240>]
The manuscript has been digitized in its entirety and can be accessed at: [<https://brbl-dl.library.yale.edu/vufind/Record/3792745>]

1r-8r: *Incipit prologus in Alchoran, id est, colectio preceptorum legis Machomet... Nota alchideram uocat noctem in qua dicebat uenisse super se angelos et atullisse Alchoran*: Excerpts from Robert of Ketton's Latin translation of the Qur'ān (1142-1143), along with some primitive glosses.³

8r-46r: *Quot sunt dies serui tui... quod euangelium sit lex a deo sanctissima pariter et obseruabilis mundo*. Complete copy (with only a handful of omissions) of the treatise *Contra legem Saracenorum*,⁴ by the Dominican Riccoldo da Monte di Croce (ca. 1300).

46r-59v: *Sciendum est quod ex quo sarraceni Egiptum possiderunt... cum nec Machometus circumcisis fuerit nec in Alchorano suo*. Incomplete, much-abridged copy (at times to the point of paraphrase) of the *Epistula Sarraceni* and the *Rescriptum Christiani*, which together comprise Peter of Toledo's 1142 Latin version of the *Risālat al-Kindī*.⁵

60r-74v: *In nomine Patris et Filii et Spiritus Sancti, amen. Sicut scribitur Prouerbiorum XI: ubi humilitas ibi est sapientia... sicut in aliquibus aliis donec ecclesia inualesceret*: Copy of the treatise *De erroribus Graecorum*,⁶ by Bonacursius de Bononia O.P. (ca. 1230-1295/1300), a work that is datable to 1292.

74v-76v: *Primum generale concilium fuit celebratum in Nicea... quas asserebant nullo modo esse colendas. Deo gratias. Amen*. A minor work by an anonymous author in the form of a brief overview of the first seven ecumenical councils, indicating the heresies that were condemned at each.

As I mentioned above, this is a little-known manuscript. It does not appear in the canonical lists of codices of the *Corpus Islamlatinum*,⁷ of Riccoldo's *Contra*

3. The only available edition, which has considerable flaws, is that of Theodor Bibliander (1550), *Machumeti Saracenorum principia eiusque successorum vitae ac doctrina ipseque Alcoran [...]*. Basel: Johannes Opporin, pp. 7-188. (2nd revised edition). Bibliander's text has recently been republished by Lamarque, Henri – Vigliano, Tristan (eds.) *Theodor Bibliander: Le Coran en latin*. Université de Lyon: GRAC, 2010 (online resource), and by Lappin, Anthony (2011), *Alcoran latinus: Editiones Theodori Bibliandri (1543 & 1550)*, Rome. A recent edition of the glosses can be found in Martínez Gázquez, José (2015), «Glossae ad Alchoran Latinum Roberti Ketenensis translatoris, fortasse a Petro Pictauiense redactae: An Edition of the Glosses to the Latin Qur'ān in BnF Ms. Arsenal 1162», *Medieval Encounters* 21/1, pp. 81-120. Martínez Gázquez and Fernando González Muñoz are currently preparing a new critical edition of Robert of Ketton's Qur'ān.
4. Edited in Mérigoux, Jean-Marie (1986), «L'ouvrage d'un frère precheur florentin en Orient à la fin du XIIIe siècle. 'Le Contra legem Saracenorum' de Riccoldo da Monte di Croce», in *Fede e Controversia nel '300 e '500* (Memorie Domenicane, Nuova Serie 17). Pistoia, pp. 1-144.
5. Edited in González Muñoz, Fernando (2005), *Exposición y refutación del islam, Las epístolas de al-Ḥaṣimī y al-Kindī*. A Coruña, pp. 1-81.
6. Edited in Stegmüller, Friedrich (1956), «Bonacursius contra Graecos. Ein Beitrag zur Kontroverstheologie des XIII Jahrhunderts», in *Vitae et Veritati. Festgabe für K. Adam*, Düsseldorf, pp. 57-82, based on the following manuscripts: Vatican City, BAV, Vat. lat. 819; Florence, Biblioteca Medicea Laurenziana, Redi 167.
7. I refer the reader to a few studies among the extensive bibliography on this topic: D'Alverny, Marie-Thérèse (1948), «Deux traductions latines du Coran au Moyen Âge» in *Archives d'Histoire Doctrinale*

Legem sarracenorum,⁸ or of Bonacursius's *Contra errores graecorum*.⁹ Nor have I been able to find any information about when or how it came to the Beinecke. Thus, the comments I offer below regarding the works it contains relating to Islam are based only on my examination of the texts contained in the codex itself.

2. The *excerpta* from the Qur'ān

The first eight folios of the manuscript present a selection of passages from Robert of Ketton's Latin translation of the Qur'ān and of its primitive glosses, which were most likely written by Peter of Poitiers. The passages and glosses are copied one after the other, without differentiating between them or referencing their corresponding suras. If we compare the Qur'ānic texts in the Yale manuscript with the optimal version of the Latin translation, which is found in MS Paris, Bibliothèque de l'Arsenal 1162, ff. 26r-138r, we can detect numerous discrepancies, most of which seem to be copyist errors rather than variants that were present in the model that was copied. We might even say that this is a careless copy, in which the text is sometimes almost unintelligible.

The topics of the selected passages vary widely and touch on basic aspects of Islamic law: the sacred nature of the Qur'ān, religious obligations (particularly prayer and fasting during the month of Ramadan), legal provisions (especially those relating to marriage and the law of retaliation), ethical advice (the ill-advisedness of drinking wine and gambling, relations with women, standards of courtesy), doctrinal stances on the prophets and their laws (especially Abraham and Jesus), descriptions of Paradise and Hell, etc. However, there are also narrative verses such as the story of Solomon and the Queen of Sheba (*azoara* 36 = Qur'ān 27: 17-44, in the Cairene edition), as well as brief maxims and oaths, particularly those used as headings for the final suras.

The order in which the excerpts are presented generally follows their order in the Qur'ān, although some passages that are thematically related are grouped together. Let us take a look at some examples:

Following the copy of a gloss about the authority of the Qur'ān corresponding to the first sura ("Qui liber apud eos tante est auctoritatis ut quicumque contra aliquid diceret statim sine mora interficeretur"; Arsenal, f. 26r), the text jumps to a passage from sura 68 (Arsenal, f. 128va = Qur'ān 59:21, in the Cairene edition): "De quo dixit Machometus quod tante sit dignitatis quod si super aliquem montium poneretur pre ipsius reuerentia et timore totus disolueretur."

et Litteraire du Moyen Âge 16, pp. 69-131; D'Alverny, Marie-Thérèse (1956), «Quelques manuscrits de la Collectio Toletana», in G. Constable and J. Kritzeck eds. (1956), *Petrus Venerabilis 1156-1956*. (Studia Anselmiana 40). Rome, pp. 202-218; and Burman, Thomas (2007), *Reading the Qur'ān in Latin Christendom, 1140-1560*, Philadelphia.

8. See Mérigoux, «L'ouvrage d'un frère precheur», pp. 35-43.

9. See Kaepelli, Thomas (1970), *Scriptores Ordinis Praedicatorum Medii Aevi*. Rome, vol. I, pp. 247-249.

Similarly, a gloss on sura 2 about the feast after the breaking of the fast:

Istud festum siue Pasca ipsorum nichil aliud est quam quedam memoria, celebratio noctis cuiusdam que est in mense Romadam, in qua Alchoran multis uindicentibus [i.e. uidentibus], ut dicunt, Gabriel angelus super caput Machumet posuit. Modus festiuitatis et ieunium ipsorum talis est, quoniam in nocte illa uigilantes per ecclesias, quas mesquidas uocant, gariunt et saliant, bibunt, insaniunt, luxuriis insistent (Arsenal, f. 30r),

is followed by another on the same topic but that corresponds to sura 16:

Sic celebrant xxx dies. Singulis diebus, donec stelam uideant, ieunant et exinde comedunt, bibunt, concubunt usquequo tantum dies luceat quo discerni possit filium [i.e. filum] album a nigro, secundum preceptum Machumet (Arsenal, f. 53r).

In one instance, passages with apparently contradictory meanings are grouped together in order to highlight the inconsistencies in Muḥammad's discourse regarding the peaceful versus violent nature of the spread of Islam: "Et iterum: castiga gentes ut unum deum adorent non alium" (Arsenal, f. 120va, corresponding to sura 55 = Qur'ān 46:21, in the Cairene edition), and on the next line:

Ecce manifesta contrarietas quam frequenter ponit. Quandoque enim dicit nullum cogendum ut ad suam legem conuertatur, dicens se solummodo missum ad predican-dum; quandoque uero contrarium suadens hortatur suos ad subiugandum gentes, et in bello occisis paradisu[m] pollicetur hiis uerbis: Viri boni, predatum atque expugnatum in dei nomine cum uestris animabus atque pecuniis tendite, quia ob hoc deus peccata uestra dimittet et paradisu[m] tribuet (Arsenal, f. 128v, corresponding to sura 70 = Qur'ān 61:11-12, in the Cairene edition).

Another distinctive feature of the Yale manuscript is that, along with the verses and glosses of the Qur'ān, the text occasionally transcribes or paraphrases passages from other works, especially the *Rescriptum Christiani*. One case of this occurs in a discussion of divorce, where, following the quotation of Qur'ān 4: 19-29 (sura 8, Arsenal, f. 40rb): "Cumque contingit uos illas non diligere, sicut [i.e., licet] unam aut aliam mutare," a paraphrase of a passage from the *Rescriptum christiani* about remarriage is introduced: "Sic dimissam siue causa tedii siue odii siue sacietatis licet reuocare" (cf. Arsenal, f. 144vb).

Based on the foregoing observations, we deduce that the manuscript is a selection of Qur'ānic material (text and glosses) that was minimally developed, notably by grouping like passages and incorporating quotations from other works. Taken as a whole, the manuscript might constitute reference material for writing a polemic against Islam, perhaps in the form of *Errores Alchorani*.

Summae errorum are a well-known genre in medieval polemical literature developed in response to different Christian heresies, as well as Judaism and Islam. In the thirteenth and fourteenth centuries, many of these *summae* merely repeat or

summarize what is set forth in the *Decretum Gratiani* or in the treatises of Nicholas Eymerich, Guido Terrena and Riccoldo da Monte di Croce. The lists of errors written in the fifteenth century, however, are based on explicit quotation of the Latin Qur'ān. A good example is the brief treatise by Juan de Segobia *Ex plurimis in ea contentis pauci errores legis Mahumeti*, copies of which are found in the codices Vat. Lat. 2923, 157v-164r, and Seville, Biblioteca Colombina ms. 7-6-14, ff. 130-133.¹⁰ Several of the passages from the Qur'ān selected by Juan de Segobia coincide with the excerpts in the Yale manuscript, though in the latter, as I have said, there is little development of the raw material.

3. Riccoldo da Monte di Croce's *Contra legem Sarracenorum*

The treatise on Islam written around 1300 by Riccoldo da Monte di Croce, a friar from Florence, is without a doubt the centerpiece of the Yale manuscript. This can be seen in the fact that the manuscript has a practically complete copy of this treatise, which is not the case for the other texts it includes. There are, however, several omissions, some of which appear to be accidental and others, very deliberate. One example of deliberate omission comes from a passage in chapter 8 about obscenities in the Qur'ān:

[...] habet uerba turpia et uerecunda maxime ad carnalitatem pertinentia. Nam in pluribus locis utitur uerbo uerecundissimo futuo, futis, quod nulla alia lex facit, quo uerbo uix utuntur etiam poete qui uerecundas et carnales materias tractauerunt, nec recolo me inuenisse apud poetas nisi quod ille Oratius inuerecunde dicit: "Nec metuo dum futuo."

There are currently some 32 extant manuscripts of the *Contra legem saracenorum*,¹¹ though not all of them contain the complete text. As in the Yale codex, in some of these manuscripts the treatise was copied together with works from the *Corpus Islamolatinum*. This is the case in the following:

Cambridge, Corpus Christi College Ms. 335, ff. 74r-101r (fifteenth century)
 Dresden, Sächsische Landesbibliothek., A. 120 B, ff. 206r-234v. (sixteenth century)
 Paris, Bibliothèque Nationale de France, lat. 6225, ff. 164r-174v (fifteenth–sixteenth centuries)
 Turin, Biblioteca Nazionale H.II.33 (1213), ff. 247r-267v (sixteenth century, ca. 1525)

10. Edition: Bündgens, Anna *et al.* (2013), «Die Errores legis Mahumeti des Johannes von Segovia», in *Neulateinisches Jahrbuch*, 15, pp. 215-248.

11. In addition to the 28 that Mériçoux mentions in his edition of the treatise, there is not only the Yale codex that concerns us here but also the following: Stuttgart, Württembergische Landesbibliothek - Cod. theol. et phil. 2° 83, 87v-89v; Pistoia, Biblioteca Comunale Forteguerriana, A.1, ff. 55r-83v; Pistoia, Biblioteca Leoniana, 31.

4. Summary of the *Epistola sarraceni* and the *Rescriptum christiani*

This is an incomplete copy that ends abruptly at the Christian's response regarding the precept of circumcision—namely, at about the halfway point of the work. Moreover, there are numerous omissions and passages that are summarized using paraphrase. The Muslim's letter in particular is much abbreviated.

In any case, it is important to point out that the model must have been a *Corpus Islamolatinum* manuscript and not the excerpts from the letters copied by Vincent de Beauvais in the *Speculum Historiale* (book xxiv, chaps. 40-67). There are two pieces of evidence to back this up. First, the order in which the Muslim's letter and the Christian's response are presented is the same as that in the *Corpus Islamolatinum*, while in the *Speculum Historiale* the excerpts from the Muslim's letter dealing with the description of Paradise and Hell follow (rather than precede, as in the original and the Yale codex) the Christian's letter. Second, the summary of the Yale codex opens with the first of the primitive glosses to the Saracen's letter, which are not transcribed in the excerpts in the *Speculum Historiale*:

Sciendum quia ex quo sarraceni Egyptum possederunt regnumque apud Menfis, que nunc Babilonia dicitur, statuerunt, omnes reges suos Emirhelimomini uocauerunt, sicut olim egipcii pharaones et romani cesares. Interpretatur enim Emirhelimomini rex credencium (ms. Yale, f. 46r).

This point strikes me as important because it defines parameters for the model that was followed by the copyist of the Yale codex. As is well known, the *Epistola sarraceni* and the *Rescriptum christiani* were not copied in many manuscripts of the *Corpus Islamolatinum* from the thirteenth century onward. Among those that are currently known, only eleven include the letters, and some of these contain only the *Rescriptum christiani*,¹² while others do not have the primitive glosses.¹³

5. The search for a model

Different hypotheses regarding the model for the Islam-related texts in the Beinecke codex are possible. The first would be to suppose that there was a single manuscript, from the fifteenth century or earlier, that contained the complete *Corpus Islamolatinum* (or, at least, the Qur'ān and the *Epistola sarraceni* and *Rescriptum christiani*, along with their respective glosses), as well as Riccoldo's treatise. However, none

12. Kues, Bibliothek des St. Nikolaus-Hospitals, ms. 108, ff. 109r-132v; and Paris, BnF 6225, ff. 182r.-234r.

13. Specifically, the gloss about the meaning of the term *Emirhelimomini* appears in only six manuscripts: Oxford, Corpus Christi College 184, f. 272; Paris, BnF 6064, f. lxxxiiiir; Paris, BnF 3649, f. 2r; Paris, BnF 14503, f. 218r; Vatican City, BAV, Vat. Lat. 4072, f. 184v; and Cambridge, Corpus Christi College, 335, f. 1r.

of the known manuscripts of the *Corpus Islamolatinum* satisfies this condition; in fact, of the four listed above that include both texts from the *Corpus Islamolatinum* and the *Contra legem sarracenorum*, two do not contain the Qur'ān (the Cambridge manuscript and BnF 6225), and the other two (Dresden and Turin) do not include the letters.

It seems more reasonable, then, to suppose that the copyist of the Yale manuscript made use of two manuscripts, one with the glossed Qur'ān but not the letters and another with Riccoldo's treatise and the letters. This hypothesis would fit with the order in which the texts in the Yale codex are presented (Qur'ān, *Contra legem sarracenorum*, letters), and at the same time it would allow us to establish type-models: for example, any of the nine known manuscripts from the fifteenth century or earlier that have the glossed Qur'ān,¹⁴ and a manuscript such as Cambridge, Corpus Christi College 335, which contains the letters and Riccoldo's treatise but not the Qur'ān.

Alternatively, there could have been one manuscript containing the entire *Corpus Islamolatinum* (or at least the Qur'ān and the letters), along with the glosses, and another with Riccoldo's treatise. The number and the make-up of extant manuscripts support this hypothesis, since there are five known manuscripts of the *Corpus Islamolatinum* that satisfy the necessary requirements,¹⁵ and 18 of the *Contra legem sarracenorum*. It is true that, if these were the models, we would expect the Yale codex to copy the texts in the order they appear in the model-type: excerpts from the Qur'ān followed by the summary of the letters followed by Riccoldo's treatise. However, the fact that Riccoldo is placed before the letters might also be seen as a reflection of a greater appreciation for the Florentine monk's work.

Needless to say, these considerations do not take into account the manuscripts of the complete *Corpus Islamolatinum* (that is, with the Qur'ān, the letters, etc.) that are assumed to have existed, though none are extant. Among these would have been the copies used by Vincent of Beauvais in the thirteenth century and by Jean Germain and Denis the Carthusian in the fifteenth.

6. The context of the manuscript's production

In light of some of the points presented above—namely, the dating of the manuscript to the fifteenth century and the fact that it includes both a group of texts related to Islam and texts concerning the errors of Greek Christianity—we can conjecture with some degree of certainty that it was used as a kind of *uademecum*, or reference

14. These nine manuscripts are: Paris, Bibliothèque de l'Arsenal 1162; Paris, BnF lat. 3390, 3391, 6064, and 14503; Oxford, Corpus Christi College 184; Oxford, Bodleian Library, Selden Supra 31; Troyes, Médiathèque du Gran Troyes Ms. 1235; Vatican City, BAV, Vat. Lat. 4072.

15. Paris, Bibliothèque de l'Arsenal 1162; Oxford Corpus Christi College 184; Paris, BnF lat. 6064 and 14503; and Vatican City, BAV, Vat. Lat. 4072.

codex, by a participant at the Council of Basel (1433-1449). The agenda at this council included both reunification with the Orthodox Church and policies to adopt toward the Ottoman Empire in response to the imminent conquest of Constantinople. In fact, a number of the most important fifteenth-century writers of anti-Islamic treatises participated in the council: Nicholas of Cusa, Enea Silvio Piccolomini (the future Pope Pius II), Juan de Segobia, Juan de Torquemada, Denise the Carthusian, Jean Germain, etc. We know that the majority of them were familiar with the texts in the *Corpus Islamolatinum* and Riccoldo's treatise, though possibly not all of them had access to a complete version of the works. Moreover, some of them wrote polemics against Greek Christianity over issues such as the Processions of the Holy Spirit, Purgatory, Communion with unleavened bread, etc. Juan de Torquemada, for example, is the author of *Tractatus de sacramento eucharistiae*, *Responsio pro parte patrum latinorum ad libellum a Graecis in concilio Florentino exhibitum de purgatorii igne* and *Apparatus super decretum Florentinum unionis Graecorum*.¹⁶

It is also important to point out that two of the texts in the Yale manuscript, both transcribed in their entirety, were written by Dominicans: Riccoldo da Monte di Croce and Bonacursius de Bononia. This, in addition to the fact that, by the fifteenth century, several of the manuscripts of the *Corpus Islamolatinum* (and, of course, of Riccoldo) were held in Dominican libraries,¹⁷ leads one to suspect that the Yale codex was produced in a Dominican context. It is tempting to want to link it to a member of the order—Juan de Torquemada or John of Ragusa, for example. However, we can in no way dismiss the possibility that it was connected to Juan de Segobia, in light of the similarities between the excerpts from the Qur'ān in the Yale manuscript and the *Errores legis Mahumeti* referred to above.

16. Kaeppli, *Scriptores*, vol. III, *2711, *2716, *2722.

17. For example, MS Paris, BnF lat. 3668 (thirteenth century) belonged to St. Adalbert (St. Wojciech), a Dominican monastery in Wrocław (Lower Silesia, Poland). This manuscript is related to MS Saint Petersburg, Publichnaya Biblioteka Lar. Q. I. 345, ff. 38v-212v (late fifteenth–early sixteenth century).

Appendix: Transcription of the Excerpts from the Qur'ān

[f. 1r] Incipit prologus in Alchoran, id est, colectio preceptorum legis Machumet. Qui liber apud eos tante est auctoritatis ut quicumque contra aliquid diceret statim sine mora interficeretur. [gloss. Azoara mater libri, cf. Arsenal, f.26rb]

De quo dixit Machometus quod tante sit dignitatis quod si super aliquem montium poneretur pre ipsius reuerentia et timore totus disolueretur. [Azoara 68 = Qur'ān 59:21; cf. Arsenal, f. 128va]

Dicunt etiam quod si quis hunc librum milies in uita sua legere potuerit, quandam mulierem in paradiso habebit quam Paradisam uocant, mire, ut ipsi delirant, pulcritudinis et magnitudinis, ita ut supercilia eius tanta sint quantus est arcus qui aparet in nubibus. [gloss. Azoara mater libri, cf. Arsenal, f. 26rb]

Per tot<um a>utem librum istum nulli cuiquam uerbum ascribitur nisi sol<i deo collo>quenti Machumeto [gloss. Azoara mater libri, cf. Oxford, Corpus Christi College, f. 50a]

Librum istum sicut supr*** [***] licet prout Machumetus significa*** [***] propriis scripsisse et sibi per Gabrielem [***] ***gandum transmisisse, et ne ab ipso cre*** [**] se dicat omnino literas ignorasse [...] **mens istorias noui et ueteris testamenti per <Sergium?> monachum et per quosdam iudeos didicit. [gloss. Azoara mater libri, cf. Oxford, Corpus Christi College, f. 50a]

Ex quibus mendacissime, sicut enim predicti doctores instruxerunt, nepharium librum composuit et populo diuulgauit dum haberent legum omnium ultimam et omnibus esse meliorem. [gloss. Azoara de boue, cf. Arsenal, f. 26va]

In qua deum quandoque loqui pluraliter facit, quia in deo duo esse dicit, scilicet deitatis essentiam et eius animam, assignando essentie creationem, anime uero motum. [gloss. Azoara de boue, cf. Arsenal, f. 26va]

Liber iste absque falsitatis et erroris annexu ueridicus quibus inest amor diuinus deitatisque [f. 1v] timor et cultus orationum et elemosinarum studium sectam ueracem patefacit, que sui sequaces summo bono ditat, sicut erroneis et incredulis summum malum uero minatur [Azoara de boue = Qur'ān 2: 1-5; cf. Oxford, Corpus Christi College, f. 50a]

Quibus cum bone legis persuadere acceptio illi potius dapnose et mendaci secte adherentes surdi, muti cecique simul et inconuertibiles deo ridiculum existunt, illis asimilati qui ignis accensus estinguitur tenebreque succedunt. [Azoara de boue = Qur'ān 2:16-18; cf. Arsenal, f. 26ra]

Omnes igitur homines domini nostri [i.e deum uestri] priorumque simul et omnium uisibilium factorem inuocantes timete eique nullum existere parem firmate, librum hunc ueracem esse credite. [Azoara de boue = Qur'ān 2:16-18; cf. Arsenal, f. 26ra]

Sin autem ignem Gehene malos <puniturum> deinde paradiso bonos inducturum, ubi <dulcissim>as aquas pomaque multimoda, fru<ctus uarios> et decentissimas et mundissimas mu<lieres omne>que bonum in eternum possidebunt predicate. [Azoara de boue = Qur'ān 2: 24-25; cf. Arsenal, f. 26rb]

*** <de> non esse ad uitam deducere uolens, intima<ns angelis> sui similem se facturum in terra, quem illi contra sic <affati sunt>: nos in omnibus uestre magestati

subditi grates uobis referimus. Ille uero nostri similis nequam et cruoris effusor existeret. Tunc deus se re<m> ab angelis ignoratam firmans scire, Adam uocabula rerum semotim edocuit ab angelis ignorata. Que cum postmodum ab angelis interrogasset et illi se nescire faterentur, iusit se coram Adam humiles exhibere, cui mandato omnes preter Belcebub nequam peruenerunt [i.e. paruerunt]. [Azoara de boue = Qur'ān 2:30-34; cf. Arsenal, f. 26rb]

Sit igitur mentis nostre constans propositum falsa ueris nequaquam interserere nec uera cuncta [i.e. cognita] tacere, orationibus absigere [i.e. assurgere], cum summa subiectione decimas et deo debita [f. 2r] persoluere, uos orationibus et abstinere [i.e. abstinentia] premere, que sicut malis tedium et difficultatem sic bonis dulcedinem et leuitatem generat. [Azoara de boue = Qur'ān 2:41-46; cf. Arsenal, f. 26vb]

Cauendum quoque ne ceteris bona predicantes bene operari pretermittant. [Azoara de boue = Qur'ān 2: 44, Arsenal, f. 26vb]

Sciendum autem generaliter quoniam omnis ratione [i.e. recte] uiuens iudeus seu christianus seu lege sua relicta in animam [i.e. aliam] tendens adorans bonigestor indubitanter diuinum amorem consequetur [Azoara de boue = Qur'ān 2: 62; cf. Arsenal, f. 27ra-b].

Vos autem dei precepto per Moysen uaccam quandam colore ac etate multipliciter descriptam occidistis, cuius aliqua particula mortuus tactus et resuscitatus ignoratum homicidam [Azoara de boue = Qur'ān 2: 71-73; cf. Arsenal, f. 27rb].

Cum autem dei sit oriens et occidens, uersus quamlibet partem orationum fundens deum quisque inueniet. Sua namque pietas nullo loco conscribitur; eius sapientia cuncta complectitur. [Azoara de boue = Qur'ān 2:115; cf. Arsenal, f. 28va]

Asserunt etiam quidem unuer<sitatis> creatorem celi et terre regem filium habere, quib<us nequaquam> ueritas consonat. [Azoara de boue = Qur'ān 2:116; cf. Arsenal, f. 28va]

Deus loquitur ad Ma<chumetum>: tibi ueracia precepta committimus, quibus <bonos instru>as nil curans de predestinatis igni. Sed iu<daeis> christianisque predicans nullam legem esse bonam nisi creatoris. [Azoara de boue = Qur'ān 2:119-120; cf. Arsenal, f. 28va].

In hoc arguit christianos et iudeos leges suas mutasse et non sicut Moyses et Christus docuit seruare, sed sicut uisum est eis postmodum uariasse, et christianos quidem in mortem apostolorum Christi euangelium perdidisse, in quo lege Bachumeti laudauerat et ipsum uenturum esse predixerat. Legem uero Moysi, cum de Babilone iudei reuerterentur asino impositam, ipso asino lasciuante et per diuersa deuia fugiente, nequaquam postea repertam ex toto perisse. [Gloss. Azoara de boue; cf. Arsenal, f. 28r]

Et nescii quidam dicunt se credituros si deus illis non solum eloquio sed [f. 2v] uirtutibus patefaceret. Sed nonne res satis arduas uirtutesque sublimes sepius peregimus?. [Azoara de boue = Qur'ān 2:118; cf. Arsenal, f. 28va]

Hoc dicit contra eos qui querebant ab eo signa per que legem suam confirmaret, sicut fecit Moyses et Christus. Et cum non posset aliud signum dicebat quod non esset ei datum ut modo talia faceret. Unde introducit deum dicentem sufficere

deberet illis priora miracula que olim Moyses et Christus fecit, calide se excusans. [Gloss. Azoara de boue; cf. Arsenal, f. 28v]

Obsequio dei perituros nostro [i.e. nemo] mortuos existimet sed uiuos et sanos. [Azoara II = Qur'ān 2:154, cf. Arsenal, f. 29va]

Hec dicit ut animet eos ad facienda mala pro lege sua et ne deficiant in bellis aut uastationibus quas eis inferent christiani. Quando enim hic miser predicare sua deliramenta cepit, multi in terra illa christiani erant qui ei <resiste>bant. Ipse predictorum multitudinem paulatim sibi <aliciens e>t gladio diabolicam legem, quibus preualebat, imp<onens sepissi>me suos ortabatur, ut et si qua eis detrimen<tum hac de caus>a contingunt pacienter ferant et toto cona<mine et christiano>s et quicumque legem suam non susceperit expugnent, <et he>c bella expeditionem dei et opus dei uocat, plerumque uero ubi [i.e. ut] quasi mansuetus uideatur aliud simula[n]t et totum mutat et uariat, dicens nulli propter legem uim inferendam. [Gloss. Azoara II; cf. Arsenal, f. 29v]

Omnis iurans falsum confunditur; utroque uero iurante, unum [i.e. uerum] super iudeos transit. [Azoara II = Qur'ān 2:159; cf. Arsenal, f. 29va]

Hoc propter odium iudeorum dicit, quos maxime oderat eo quod difficilius ei credebant. Alii dicunt quod uisa quadam adulterante hocque merito [i.e. marito] suo dicto cum coram iudice testibus carens solo sacramento uelut ubi [i.e. uir] bone opinionis adprobaret et ob hoc maritus iuraret se nunquam deinceps rem habiturum cum ea, formaque prece illius femine motus Machumet maritum a iuramento [f. 3r] absoluit, primum tamen uxorem suam cohitu suo purificandam dicens et sic afir-mans super iudeos periurium transiturum, et exinde statuit quod liceret adultere ad maritum redire post cohitum cum propheta uel doctore legis. [Gloss. Azoara II; cf. Arsenal, f. 29v]

Creator inquit: unus ego creator sum, semper idem, pius et misericors, preter quem non est alius, cuius mirabilia uirtutesque sapientibus atque discretis sunt: celi terreque machina, diei noctisque uicissitudo, eductus imbrium ad terre torpentis rigatum, animalium compositio, uenti et nubes interpolate. [Azoara II = Qur'ān 2:163-164; cf. Arsenal, f. 29va]

Quem ueraciter collere est: in ipsum credere, angelis, liberis [i.e. libris] atque prophetis ab eo missis fidem adhibere, pecuniam suam beniuole consanguineis, orphanis, pauperibus et mendicis hostiatim querentibus atque captiuis inpertire, <uer>bis fidem et <con>stantiam habere, hora graui malum et lites <su>stentare. Hec inquam omnia quibus insunt deum timent<es atque fid>eles proficiunt. Cedis uindictam equalem, que mu<ltorum uitas p>rotegit uolumus seruari, ut liber pro libero, <captiuis> pro suo simili, femina pro femina mortem subeat nisi quis pro pecunia condonare uolens eius homicide pacificet [i.e. pacificetur]. [Azoara II = Qur'ān 2:177-178; cf. Arsenal, f. 30ra]

Ieiunium, per quod deum timere uideamini, statuto tempore certoque dierum numero, uidelicet mensem Romedari [sic], in quo libet [i.e. liber] hic legifer celitus est datus, iniungimus, quod quisque preter infirmum et uiatorem persoluat, sed et ipsi postea faciant tempore quolibet; deus mansuetus et pius graui<a> a uobis nequaquam exigit. [Azoara II = Qur'ān 2:183-185; cf. Arsenal, f. 30rb]

Sed non in templo. Die tercio [i.e. tota] ieiunantes, nocte ieiunium soluite; tunc comedentes et bibentes quantum libuerit fere ad principium hore que solis ortum antecedit. [Azoara II = Qur'ān 2: 187; cf. Arsenal, f. 30rb]

Istud festum siue Pasca ipsorum nichil aliud est quam quedam [f. 3v] memoria, celebratio noctis cuiusdam que est in mense Romadam, in qua alchoran multis uindictentibus [i.e. uidentibus], ut dicunt, Gabriel angelus super caput Machumet posuit. Modus festiuitatis et ieiunium ipsorum talis est, quoniam in nocte illa uigilantes per ecclesias, quas mesquidas uocant, gariunt et saliant, bibunt, insaniunt, luxuriis insistunt. [Gloss. Azoara II; cf. Arsenal, f. 30r]

Sic celebrant XXX dies. Singulis diebus, donec stelam uideant, ieiunant et exinde comedunt, bibunt, concubunt usquequo tantum dies luceat quo discerni possit fil[i]um album a nigro secundum preceptum Machumet. [Gloss. Azoara 16; cf. Arsenal, f. 53r]

Domorum ingressus solum per portas, non retrorsum, non colateraliter iustus aut [i.e. atque] bonus censetur. [Azoara II = Qur'ān 2:189; cf. Arsenal, f. 30va]

Idcirco fertur dixisse nequis ingrederetur per <loca> abscondita ad uxores suas, quas ualde relasa<***> [Gloss. Azoara II; cf. Arsenal, f. 30v]

<Infer>entem uobis iniurias consimilibus penis afficite. [Azoara II = Qur'ān 2:194; cf. Arsenal, f. 30va]

Per<egrinari> proponens praua facta malasque cogitatio<nes abiiciat> nec aliqua controuersia agat. [Azoara III = Qur'ān 2:197; cf. Arsenal, f. 30vb]

Ius moremque b<onum agnitum permu>tans deum grauem ac difficilem inueniet. [Azoara III = Qur'ān 2:211; cf. Arsenal, f. 31ra]

Seiscitantibus de uino, stratis [i.e. scacis], talis, aleis et huius<modi> dixit peccatum maximum esse huiusmodi potum et ludum. [Azoara III = Qur'ān 2:219; cf. Arsenal, f. 31rb]

Licet autem uinum prohibeat, ipsi tamen in occulto sepe uinum bibere, uuas autem comedere et multum in aperto bibere licet. [Gloss. Azoara III; cf. Arsenal, f. 31rb]

Mulieres uobis subiectas penitus pro modo uestro ubicumque uolueritis parate. Mestruatas tamen nemo tangat nisi prius mundatas, res namque munda deo placet. [Azoara III = Qur'ān 2:222-223; cf. Arsenal, f. 31va]

Unde absque molestia et impedimento permittite eas sua corpora adaptare atque polire. [Azoara III = Qur'ān 2:235-236; cf. Arsenal, f. 32ra]

Hic inserit quandam stultam fabulam, dicens deum dedisse Dauid ut ferrum quasi neret et loricam texeret, cuius ipse, ut ait, primus inuentor fuit. [Gloss. azoara III, cf. Arsenal, f. 32va]

Hic inserit [f. 4r] de Christo multas fabulas et dixit quod iudei quidem uoluerunt Christum occidere, sed ipse se callide subtraens uasit dimittens alium quemdam loco sui quem crucifixerunt putantes illum esse Christum. Deus autem leuauit illum ad se et est ibi usque ad diem iudicii. Et tunc sicut alii homines moriturus et surecturus. [Gloss. azoara 5; cf. Arsenal, f. 35v]

Fraudulenti uero eum decipere nitentes ab ipso uelut a calidiore delusi sunt. [Azoara 5 = Qur'ān 3:54; cf. Arsenal, f. 35va]

Viri legum, cur uestre ratiocinationis et secte firmamentum ex Abraham asum-

mitis cum testamentum nec non et euangelium post ipsum traditum fuerit, afirman-
tes quod nescitis? Ipse quidem nec iudeus nec christianus, sed uir fidelis et non
incredulus uixit eiusque sequaces uiri preelecti. [Azoara 5 = Qur'ān 3:65-68; cf.
Arsenal, f. 35vb]

Viros legum iudeos et christianos uocat, quibus dicit: cur uestre et cetera, id est,
cur uos in fide Abrahe esse dicitis cum et testamentum uetus et euangelium nichil ad
eum pertineret, sed melior lex quam ipse longe ante tenuit quam etiam quarto [i.e.
ego] modo predi<co> *** saraceni quod legem habere teneant, et hec sic quomodo
reuocata [i.e. renouata] est per Machumet cum iam perdita esset, interiectis ueteri
lege et euangelio Christi, que ad temperamentum istarum legum data est, quia non
poterant homines eas seruare [Gloss. azoara 5; cf. Arsenal, f. 35v].

Creditis uobis additum paradisi patere sini prius adeo fortibus et magnanimis
in bello perpetis? Nullus mortem subire poterit nisi deo uolente a tempore statuto.
[Azoara 6 = Qur'ān 3:142-145; cf. Arsenal, f. 37vb]

Nota hic quia statim dicit contrarium. Futura, inquit, uita firma, hec uero uita
omniaque mundana fortuita sunt. [Azoara 7 = Qur'ān 3:185; cf. Arsenal, f. 39ra]

Uxores quodcumque placuerit duas aut tres uel quatuor ducite nisi timueritis eas
pacificare non posse, tunc quot quilibet castigare potuerit ducat. [Azoara 8 = Qur'ān
4:3; cf. Arsenal, f. 39va-b]

Cumque contingit uos illas non [f. 4v] diligere, sicut [i.e. licet] unam aut aliam
mutare. [Azoara 8 = Qur'ān 4:19-20; cf. Arsenal, f. 40rb]

Sic dimissam siue causa tedii siue odii siue sacietatis licet reuocare. [Epistola
Sarraceni 24; cf. Arsenal, f. 144vb]

Viri boni, cum oratum surexeritis facies uestras ac manus et brachia usque ad
cubitus et pedes usque ad tibias abluere et capillis reuoluendo caput abstergere, et
post coitum mulierum balneari uos oportet; infirmi quidem uel in itinere ab egestu
uel mulierum coitu uenientes et aquam minime reperientes facies suas atque manus
terre munde puluere tergant. [Azoara 12 = Qur'ān 5:6; cf. Arsenal, f. 45rb]

Ihesus Marie filius, dei nuncius suusque spiritus et uerbum, Marie centus [i.e.
celitus] missus extitit [Azoara 11 = Qur'ān 4:171; cf. Arsenal, f. 44va]

Quem increduli deum esse dicunt. [Azoara 12 = Qur'ān 5:17; cf. Arsenal, f.
45va]

Cui comisimus euangelium, quod est lumen et confirmatio testamenti ac recta uia
timentibus deum, ad uestre legis supplementum missimus. Tibi quoque librum uer-
itatis suorum preceptorem confirmare [i.e. preceptorum confirmatorem], cum quo
tuum est iudicare, desuper misimus. Tu igitur inter eos secundum ipsum discussurus
eorum uelle nequaquam sed solam u<eritat>em amplectere. [Azoara 12 = Qur'ān
5:46-48; cf. Arsenal, f. 46va-b]

Caue ne suum uelle sequendo te a dato tibi celitus in suam partem distrahant.
Vos, uiri credentes, super uos nequaquam constitui prefectos seu iudices iudeos aut
christianos permittatis, de uestra lege ludum atque ridiculum facientes, quos [i.e. qui
uos] orantes illudunt cum sint insipientes; nullatenus uobis participes nec uestrorum
tractatores negociorum statuatis. [Azoara 12 = Qur'ān 5:49, 51, 57; cf. Arsenal, f.
46vb-47ra]

Viri legum, cum nos in deum credimus, suis preceptis super nos et predecessores nostros missis paremus, uos peiores nobis existitis, cum [i.e. cur] de nobis uindictam sumitis? quia a uia recta magis deuii, quibus deus amorem suum retrahens uestri quosdam simeas [i.e. simias] et porcos ac ydolatras constituit [Azoara 12 = Qur'ān 5:59-60; cf. Arsenal, f. 47ra].

Quod si testeris similis [i.e. testamenti, simul] et euangelii celitus super eos missi [f. 5r] precepta sequerentur tot cibos [i.e. cibis] totque bonis abundarent quod etiam substernerentur pedibus. [Azoara 12 = Qur'ān 5:66, cf. Arsenal, f. 47rb]

Deus Marie filio Ihesu tribuit animam mundam atque benedictam, qui formis uolatilium a se factis insuflans uolatum prebuit, cecum natum atque leprosum curauit, mortuos resuscitauit, qui librum et sapientia nec non etiam euangelium docuit. [Azoara 13 = Qur'ān 5:110; cf. Arsenal, f. 48vb]

Ait: o Ihesu Marie fili, tu persuades hominibus ut dei loco matremque tuam duos deos habeant et uenerentur? Respondet Ihesus: nolit deus, tu s<c>is me nichil hominibus nisi mandata tua dixisse, quod te deum meum atque suum inuocent et adorent. [Azoara 13 = Qur'ān 5:116-117; cf. Arsenal, f. 49ra]

Hic inserit fabulam stultam et mendosam de Habraham dicens: nocte superueniente uidens Abraham stelam ait: hic est deus, sed eandem in occasum tendentem agnouit, dixit: rem transituram et ad occasum tendentem minime diligo. Lunam item orientem aspiciens ait: hic est deus, sed eandem ad occasum tendentem dixit: nisi me deus rectam uiam docuerit erroneis ascribar. Sole deinde oriente eum esse deum quoniam maior erat affirmauit, sed eodem in occasum uergente dixit: ab horum credulitate amodo recedo et ad deum celi terreque conditorem faciem meam conuerto. [Azoara 15 = Qur'ān 6:76-79; cf. Arsenal, f. 51ra-b; y Gloss. ad locum]

Montem autem super iudeos et cetera. Hic dicit quod deus super iudeos montem magnam nubi similem post exitum de Egipto deferebat, cuius ruinam super se metuentes saltem iudei legem susciperent. [Azoara 17 = Qur'ān 7:171; cf. Arsenal, f. 57va]

Nichil te facturum firmes nisi superaddito: si deus uoluerit. [Azoara 28 = Qur'ān 18:23-24; cf. Arsenal, f. 81rb]

Quamquam hominibus inde parum tractantibus suis ad iudicii diem transitus plurimum accedit. [Azoara 31 = Qur'ān 21:1; cf. Arsenal, f. 87rb]

Homo enim res est festinans et transitoria. [Azoara 31 = Qur'ān 21:37; cf. Arsenal, f. 87vb]

Oculorum cecitas minus efficit quam corde [i.e. cordis]. [Azoara 32 = Qur'ān 22:46; cf. Arsenal, f. 90ra]

Salus namque nisi cum propriis uxoribus aut [f. 5v] sibi subiectis et ancillis obseruantibus. Idem [i.e. inde] namque nulla fiet querimonia. [Azoara 33 = Qur'ān 23:1-11; cf. Arsenal, f. 90vb]

Ubi [i.e. uir] bonus nisi sui domum nisi aduentu patefacto ingrediatur. Nemine uero reperto non intret nisi uisus [i.e. iussus] et iniuncto sibi recessu pareat. Hoc dixit metuens deprehendi cum uxoribus alienis cum quibus assidue erat. [Azoara 33 = Qur'ān 24:27-28 y Gloss. ad locum; cf. Arsenal, f. 92vb]

Salomon quidem uoces auium cognoscens cum exercitibus demonum, hominum simul et auium ad subiugandum sibi mundum egressus ad locum formicarum usque

peruenit, quarum una persuadente ceteris cauearum ingressum ne a Salomone suisque conculcarentur. Salomon subrisit et auibis respectis upupaque non uisa quo lateret quesivit, dicens: ‘mortem illi inferam nisi michi aliquos rumores retulerit’. Eo itaque paulisper immorato illa ueniens dixit: ‘ego de Saba rumorem ueracem affero quam tibi esse cognitum minime credo. Est ibi namque mulier omnibus imperans, omnibus habundans, alta maiestatis sede quiescens, que simul cum gente dei loco solem adorat. Tunc Salomon per upupam epistolam illi transmisit, qua magistratibus suis conuocatis perlecta ait: ‘cum ipsi potentissimi uillam quamlibet ingressi funditus eam destruunt eiusque potentes deprimunt, tributum illi per nuncios transmittam’. Quo facto, cum nuncii ad Salomonem uenissent, dixit Salomon: ‘quid michi de pecunia uestra de qua plurimum habeo? Ego quidem uobis superueniam uosque dedecoratos eiciam’. Illis itaque discedentibus Salomon suum populum s<c>iscitatus est an aliquis eorum reginam [6r] prius dictam ad se ducere posset, quam ipsa cum suis credens accederet, quod pollicitus est diabolorum quidam sine lesione ipsius regine se facturum prius quam a loco discederet, quam cum aduxisset, illa per pauimentum ingrediens sed pauimentum aquam esse putans, pannis elleuatis crura detexit ut aquam transiret, quam prohibuit Salomon dicens non esse aquam sed pauimentum uitreum. [Azoara 37 = Qur’ān 27:17-44; cf. Arsenal, f. 97vr-98ra]

De factis iniustis Deus loquitur ad Machumet: nullatenus nisi sponte crebroque iteractis molestiis [i.e. molesteris] [Azoara 42 = Qur’ān 33.; cf. Arsenal, f. 104vb-105ra]

Tibi quidem, o propheta, mulieres omnes quibus donandum deberis [i.e. dederis] et omnes tue manui per emptionem supositas, amite tue matertereque filias, omnes etiam alias bonas mulieres tibi uolenti gratis succumbere cupientes, hoc tibi soli permittitur et licitas constituemus. [Azoara 42 = Qur’ān 33:50, cf. Arsenal, f. 106ra]

Nullus propheta domum comestum ingrediatur nisi uocatus, pransus aut statim exeat. [Azoara 42 = Qur’ān 33:53; cf. Arsenal, f. 106ra]

Neminem oportet uel prophetam in aliquo ledere uel uxorem eius usque post eum habere. [Azoara 42 = Qur’ān 33:53; cf. Arsenal, f. 106rb]

Dauidi diuitias habundanter tribuimus et montes [h]ac aues illi parere fecimus, ferrumque molere iussimus ipsique loricas intexere precepimus. Salomoni quoque uentos et pluuias parere fecimus sueque manui minerias arichalbi [i.e. aurichalci] et diabolos opiferos [i.e. opifices], ut pro uelle suo inde imagines et uasa fabricarent innoximus [i.e. iniunximus]. [Azoara 43 = Qur’ān 34:10-12, cf. Arsenal, f. 106vb]

Viri boni, uictum bonum gaudiumque plenum et honorem integrum omnium rerum et uoluptatum in paradiso suis locis in aliorum direct[i]o positis possidebunt, habentes mulieres oculis clarissimis et inmensis uelut oua, nunquam illos nisi ad maritos suos tamen erectos [i.e. erecturas], et eisdem uestientibus [i.e. uescentibus] fructus [6v] quoslibet porrigent ciphus plenos honore [i.e. humore] clarissimo dulci ac saporifero. [Azoara 46 = Qur’ān 37:40-49; cf. Arsenal, f. 110rb]

Vindicans se post iniuriam illatam nequaquam reus existit. Malum enim inferentes atque nocentes sine causa soli rei sunt, malum graue passuri. Paciens tamen et dimittens pre ceteris optime facit. [Azoara 51 = Qur’ān 42:41-43; cf. Arsenal, f. 117va]

Celum quidem caderet super homines nisi angeli, quos quidem feminas circa deum existentes esse asserunt, deum deprecarentur. [Azoara 51 = Qur'ān 42:5, cf. Arsenal, f. 116va-b, y Azoara 52 = Qur'ān 43:19, cf. Arsenal, f. 118ra]

Loquitur deus ad Machumet: Nos quidem non misimus te cohactorem disgre-diencium a lege, tuum enim non est nisi rem tantummodo nunciare. [Azoara 51 = Qur'ān 42:48; cf. Arsenal, f. 117va]

Huic statim dicit contrarium dicens: tibi quidem legem prebuimus per quam pro uelle tuo castigans homines doceas eos uiam rectam dei. [Azoara 52 = Qur'ān 42:52, cf. Arsenal, f. 117vb]

Et iterum: castiga gentes ut unum deum adorent, non alium. [Azoara 55 = Qur'ān 46:21, cf. Arsenal, f. 120va]

Ecce manifesta contrarietas quam frequenter ponit. Quandoque enim dicit nulum cogendum ut ad suam legem conuertatur, dicens se solummodo missum ad predicandum; quandoque uero contrarium suadens hortatur suos ad subiugandum gentes, et in bello occisis paradisu[m] pollicetur hiis uerbis:

Viri boni, predatum atque expugnatu[m] in dei nomine cum uestris animabus atque pecuniis tendite, quia ob hec deus peccata uestra dimitet et paradisu[m] tribuet. [Azoara 70 = Qur'ān 61:11-12; cf. Arsenal, f. 128va]

Peccatores uero capitibus demersis in ghenam focu[m] grauissimu[m] in eternu[m] sustinebunt. [Azoara 53 = Qur'ān 44:45-48, cf. Arsenal, f. 119rb]

Qui scintillas uelud tumentes camelos emittet. [Azoara 86 = Qur'ān 77:31-33, cf. Arsenal, f. 134ra]

Timentes autem deum locu[m] ortis fontibus secundis [i.e. fecundis] possidebunt, uestibus sericis et purpura uestiendi, puellas cum oculis clarissimis et immensis, quorum albugines candidissime et pupille nigerrime, pro uelle quoque suo fructus multimodos absque timore mortis [f. 7r] comedentes. [Azoara 53 = Qur'ān 44:51-55; cf. Arsenal, f. 119rb-119va]

Peccatores autem opinati sunt mortem et uitam non esse nisi unam tantu[m] sed hec eorum opinio falax est et falsa. [Azoara 54 = Qur'ān 45:21, cf. Arsenal, f. 119vb]

Quibus in die iudicii dicet deus: quoniam in terra uoluntates uestras sequendo mala perpetrastis hodie retributionem recipietis. [Azoara 55 = Qur'ān 46:20, cf. Arsenal, f. 120va]

Per uentos sufflantes atractosque nubes pond<er>osas et naues equore currentes angelosque nuncios. Hec omnia precepta sunt uera. Per celum rubore solis affectu[m]. Vos non credentes errori inheretis. [Azoara 60 = Qur'ān 51:1-8, cf. Arsenal, f. 123va]

Per montem Sinai libru[m]que linearu[m] [i.e. lineatim] in cartis subtilissimis scriptu[m] et per superne domu[m] edificatam tectu[m]que sublimi mareque metis pressu[m]: dei uindicta malis superueniet, quam nemo diuertere poterit. [Azoara 61 = Qur'ān 52:1-8, cf. Arsenal, f. 124ra]

Nota iteru[m] iuramentu[m] stultu[m] contrafecit [i.e. quo fecit] deum iurare pro se. [Gloss. azoara 62; cf. Arsenal, f. 124va]

Per stelam uespertinam, cliens noster nullatenus errans nil ex proprio uelle nisi tantu[m] diuinitus sibi mandatu[m] loquitur. Qui subleuatus ad orientis [i.e. orizon-

tis] celsitudinem ad deum instrumentem ipsum atque docentem efficaciter accessit. [Azoara 62 = Qur'ān 53:1-8, cf. Arsenal, f. 124va]

Per locum occasus stellarum, quod magnum est scientibus sacramentum, hic alchoram optimus a rege mundi est compositus. [Azoara 65 = Qur'ān 56:75-80, cf. Arsenal, f. 126va]

Omnes boni paradisum possidebunt, quibus ministrabunt adolescentes pulcherrimi cum uasis et poculis aureis optimo liquore plenis, nec capitis dolorem nec ebrietatem parituros. Electosque fructus carnesque uolatilium afferent. Verbum culpabile sed tantum salutationis inuicem dicturi inter arbores propter has morantes [i.e. proceras manentes] umbram immensam cum optimis stramentis possidebunt. [Azoara 65 = Qur'ān 56:17-24, cf. Arsenal, f. 126rb]

Qui timuerunt coram deo stans duas paradisos rerum multiplicium communique fecundas fontiumque fluxu iocundas hereditatem accipient. Ubi accubabunt credentes tapetis sericis stramentisque [f. 7v] purpureis, omnibus sibi dilectis perpetuo pocientur ducentque pu<e>llas formosas, ubi (i.e. ut) iacinctas et margaritas nunquam monstratas [i.e. menstruatatas]. [Azoara 64 = Qur'ān 55:46-58, cf. Arsenal, f. 126ra]

Tunc increduli supplicabuntur iustis ut eis aliquid de bonis eorum sumere liceat, sed non impetrabunt, quin immo tur<r>em inter se et illos cum patente porta fabricabunt. Erit autem inter portam turris. Qu<i>es atque gaudium foris, aut dolor atque miseria. [Azoara 66 = Qur'ān 57:13, cf. Arsenal, f. 127ra]

Christum Marie filium dicentem iudeis: 'ego uobis a deo missus sum nuncius uobisque bonum affero de nuncio post me uenturum cui nomen Machometus' illi mendaciter magum magnum esse asserebant. [Azoara 70 = Qur'ān 61:6, cf. Arsenal, f. 128rb]

Viri boni, nec aliquem sublimiorem nec filium nec mulierem habenti participem siue equalem ponite. [Azoara 81 = Qur'ān 72:2, cf. Arsenal, f. 132rb]

Dies quidem resurrectionis amarissima fiet incredulo [Azoara 83 = Qur'ān 74:8-10, cf. Arsenal, f. 133ra]

Cuius spatium est quinquaginta milia annorum. [Azoara 79 = Qur'ān 70:4, cf. Arsenal, f. 131v]

Per diem seculi futuri animam<que> ream: licet homines opinentur me minime potentem ossa sua resuscitare, ego enim resuscitabo. [Azoara 84 = Qur'ān 75: 1-4, cf. Arsenal, f. 133rb]

Per angelos legationis efficaces uentosque siccos et multiçiores [i.e. imbriferos] demonesque licitorum et illicitorum discretionos [i.e. discreturos], ac prophetis diuina mandata corectoria uel instructoria concito ferentes: omne nostrum mandatum ueraciter accidet. [Azoara 86 = Qur'ān 77:1-7, cf. Arsenal, f. 134ra]

Per calamum et lineas atque scriptum, tu es dei nuncius, mercedem maximam, non magus ut mali asserunt, non demoniatus. [Azoara 77 = Qur'ān 68:1-2; cf. Arsenal, f. 130vb]

Per res uisibiles et inuisibiles: nuncii uerbum bonum est, a deo mundi conditore compositum. [Azoara 78 = Qur'ān 69:38-43, cf. Arsenal, f. 131va]

Per lunam et auroram atque diluculum, iste unus maiorum docentium gentes. [Azoara 83 = Qur'ān 74:32-36, cf. Arsenal, f. 133ra]

Per stelas combustas et retrogradas atque directas ac noctem obscuram et auro-ram: hec uerba [f. 8r] boni prophete sunt. [Azoara 90 = Qur'ān 81:15-19; cf. Arsenal, f. 135ra]

Boni [i.e. Tibi] quidem presunt uigiles custo<de>s, deserti [i.e. diserti] scrip-tores, actus eius scientes atque notantes. [Azoara 91 = Qur'ān 82:10-12, cf. Arsenal, f. 135rb]

Per occasus ruborem noctemque tenebrosam lunamque deficientem: uerum est. [Azoara 93 = Qur'ān 84:16-18, cf. Arsenal, f. 135vb]

Per ce[l]lum signiferum placitique diem testantes ac testificatos: omnia predicta uera sunt. [Azoara 94 = Qur'ān 85:1-4, cf. Arsenal, f. 135vb]

Per celum stellamque currentem et lucidam: omnis anima suum opus scriptum inueniet. [Azoara 95 = Qur'ān 86:1-4, cf. Arsenal, f. 136ra]

Per auroram noctesque X et per pasca triduumque precedens noctisque transitum. [Azoara 98 = Qur'ān 89:1-4, cf. Arsenal, f. 136rb]

Per diluculum atque crepusculum. [Azoara 102 = Qur'ān 93:1-2, cf. Arsenal, f. 137ra]

Per ficus et oliuas montemque Sinay istamque tellurem impaudam [Azoara 104 = Qur'ān 95:1-3, cf. Arsenal, f. 137ra]

In nocte Alchiclera [i.e. Alchidera] felicissima mille mensibus alchoram super te posuimus, in qua facta angelorum dei mandata atque ferentium salutem desen-sus [i.e. discessus]. Nota alchicleram uocat noctem in qua dicebat uenisse super se angelos et atullisse alchoran. [Azoara 106 = Qur'ān 97:1-4 y gloss. ad locum; cf. Arsenal, f. 137rb]